

# Statement and Appeal

OF THE

## FOREIGN COMMITTEE,

CONTAINING

- 1st. *The Epiphany Appeal.*
- 2d. *List of Books, etc, on Foreign Missions.*
- 3d. *Societies of Women auxiliary to the Board of Missions.*
- 4th. *Parish Missionary Societies—a paper by Rev. J. E. Sampson, Vicar of York, England.*
- 5th. *Gleanings from the Missionary Field, being incidents and facts illustrative of the character and progress of the work of Foreign Missions.*

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N. B.—These papers are respectfully and earnestly commended to the attention of the Clergy. It is particularly requested that the Rectors will bring this great work of the Church before the minds of their Congregations by preaching upon it, by reading to them the Epiphany Appeal or extracts from it, or by circulating it among them, as shall seem best.

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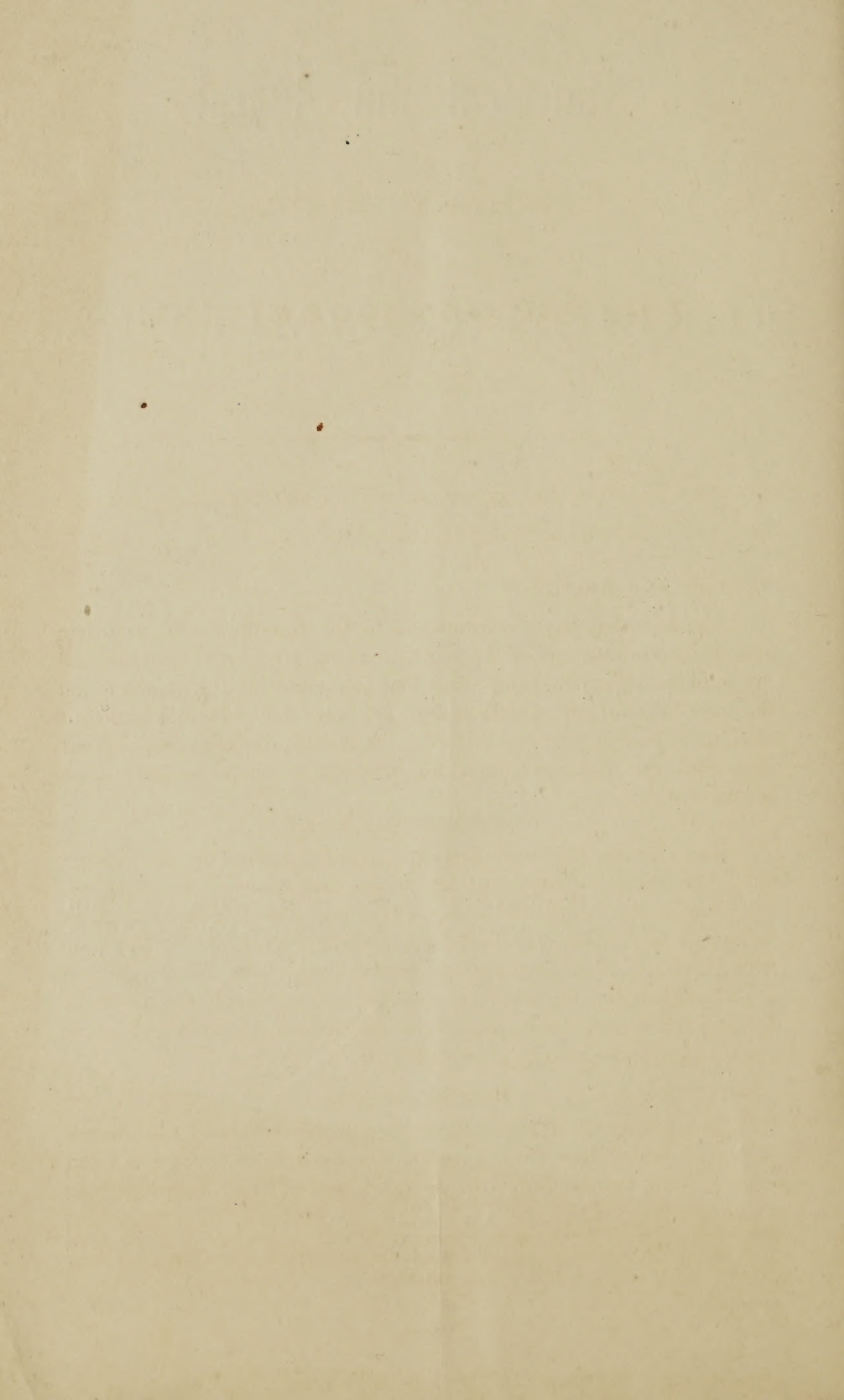
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1871.







# EPIPHANY APPEAL

OF

## THE FOREIGN COMMITTEE.

1872.

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*To the Bishops, the other Clergy, and the Laity of the  
Protestant Episcopal Church.*

### FATHERS AND BRETHREN :

The fact that the contributions to the Foreign work were last year \$30,000 in excess of those given during the previous year, and the remarkable spirit which prevailed at the General Convention and the late Missionary meetings, tell of new life which a gracious Saviour is pouring into his Church. It is with peculiar hope, therefore, that the Foreign Committee present to their brethren their annual appeal.

### OUR MISSIONARY STAFF.

Our Church has now forty-one representatives in the foreign field. Of these, twenty-eight are males and thirteen are females; twenty-five are ordained, and sixteen are unordained. Of these, twenty of the ordained and all the unordained were born in Christian lands, and five of the ordained are persons who have been redeemed from heathenism and raised up upon the soil to preach the riches of Christ. There are, besides those thus enumerated, a number of *native* teachers and catechists in all our stations.

### TERM OF SERVICE.

Four of our missionaries have been in the service of the Church in foreign lands over twenty years, five over fifteen years, six ten years or over, twelve four years or over, and the rest from one year to four.\*

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\* Bishop Payne, who has just resigned, began his work in Africa thirty-five years ago; Dr. and Mrs. Hill, in Greece, forty years ago.



## OUR MISSIONS.

Our oldest mission is that in the city of Athens, in Greece. This being a mission not to a heathen people, but to a venerable Church fallen into decay, has been one of a very peculiar nature. The object has been, not to break down its time-honored institutions, but to infuse into them an earnest, simple faith, enlightened by the pure Word of God. And it has been the hope of the friends of the Mission that the presence of a clergyman of our Church, who should be on friendly terms with the Greek clergy, and the daily instruction of girls of that land in the Mission school, would contribute towards the accomplishment of the desired end.

The event seems to prove that in this effort the Church has been moving with the designs of Providence. For there has been a great awakening in Greece lately, and it has followed the two lines on which our Mission has been working, viz.: education, especially of the young, and education not in things temporal alone, but in the knowledge of the Word of God. In a land, where only a few years ago education was almost entirely neglected, there are now many flourishing schools of high rank; and in a Church, where even the ministers of religion were shamefully ignorant of the Word of God, numbers of priests have associated themselves for the study of that Word; and a preacher has been raised up mighty in the Scriptures, and endued with remarkable power in presenting them in an impressive manner to the people.

## AFRICA.

Our work in Africa is on the West Coast, the Republic of Liberia being its base of operations.

Whether we consider this settlement as a colony which was settled in Africa from our own shores, and largely under the auspices of our people; or as organized into a young Republic; or as an instance of a wronged and inferior race manfully struggling after independence, and a home which they may call their own; or as an experiment at colonization, which, if successful, will be fraught with inestimable blessings, directly to the colored race and indirectly to our own, the people of Liberia have claims upon us which are altogether extraordinary.

When we look at them in another light, and remember that these Africans, like the eunuch of old who was led all the way from Ethiopia to Jerusalem to worship, have been brought, in the Providence of God, to this distant land—like Palestine, a centre of



religious light—and that it is left with us to decide whether, returned to Africa, they shall be bearers to its benighted people of the story of the Lamb led to the slaughter; under these circumstances their claims upon us seem without a parallel.

Little interested as the Church as a whole has been in the work in that land, a breach has been made in the solid phalanx of African heathenism and wretchedness; and Liberia this day is an “open door” by which the charity of the Church may reach vast masses of native heathens. They crowd around the colony on every side—yea, pour into the very colony itself. They have, moreover, begun to ask for light. Writes one of our missionaries:

“At the second town which I visited, an old man followed me a long distance from town, importuning me in the most serious, solemn manner to send him a teacher. The man’s earnestness startled me. ‘But, my friend,’ I said, ‘I have no teacher to leave here. I am only traveling through the country.’ ‘But,’ was his reply, in very clear English, ‘but your people promised me a school. I want my children taught; and you ought to send a man here.’ And for a half-hour he kept beside me step by step, urging his suit.”

HOW IS THE WORK TO BE DONE?—All experience in Missions leads to the conviction that teachers must be raised up on the soil for this people. And an earnest effort is now making to this end in the Hoffman Institute, under the charge of our admirable missionary and teacher, Rev. Mr. Auer. But a due supply of Liberian native teachers and ministers has not yet been secured. And the present needs of the hundreds of thousands of immortal souls who are now within reach from Liberia, and the work now going on of forming an African Church for the future, demand the *immediate* presence of the energy, enterprise, superior civilization and mature Christianity of our, or some other, long Christianized race. We have however now, alas! only one white clergyman on the African coast. Two Christian women have lately gone out there, one of them after full experience during five years of the climate and the work. Rejoicing at their arrival, yet grieved that none of the ordained ministers of the Church comes to his help, the Rev. Mr. Auer, our only white clergyman in Africa, asks a question which the Foreign Committee are at a loss to answer: “Must women go to the front and men stay at home?”

#### CHINA.

Here is a field, which comprises within its limits such a multitude of human beings, that, in the language of a recent writer, if we suppose their land to be removed and its people to be scattered over the



rest of the world, every third person one would meet would be a Chinaman, and every third house a Chinese dwelling.

Its spiritual destitution is appalling. It is composed of eighteen Provinces. In eleven of these Provinces, which contain on an average eighteen millions of people each, there is not a single missionary of the Cross. China is, as is known, one of the most difficult fields of missionary effort. But the opinion of those who are best qualified to judge is, that the obstacles, like those which the great Apostle to the heathen met in Corinth, are not reasons why the missionaries should depart, but reasons why they should continue there.

Our Missions there seem to have enjoyed the evident favor of Almighty God. The missionaries have been laboring with great diligence; have borne with great patience the absence of facilities for carrying on their work, which they had reason to expect that the Church would provide; have made up what was lacking, so far as they could, by contributions of their own, and are happy and hopeful in their work.

There are many signs of growing vigor and increased development in the little Christian Church which has been gathered. In the last three years the communicants have nearly trebled. They have inaugurated and are carrying on mission work of their own. They have contributed, according to their ability, for the maintenance of the Church hospital and the kitchen for providing rice for the poor, and for the purchase of furniture for one of the Chapels. Indeed, when the number of converts and the average rate of wages is considered, their contributions the last year were nearly double in value the average yearly offerings of the same number of communicants here in this country; and a general review of the work indicates that of which the increasingly antagonistic attitude of the ruling classes is significant, that a measure of success is attending the labors of Christian missionaries which may well excite alarm in the friends of paganism, and make the Christian glad.

**WORK TO BE DONE.**—The Committee are encouraged by the state of feeling at home, and by the condition of the work in China, to strengthen and add to the appliances for carrying on the Mission work already in operation in that land, and to enter into a new field of labor there.

They propose to do the former by making more liberal provision for our schools, and especially by the purchase, or erection, of a building for the Boarding School for boys in Shanghai, an Institution which has been of such singular service in the Mission work in past



years, and with which, our long-proved and valued Missionary, Miss Fay, has for so many years been connected.

The new field which it is proposed to occupy is the city of Soochow. It is within eighty miles of our chief Mission, that in Shanghai, and easily reached from that point. Several walled towns are on the direct road to it from Shanghai, and could be visited by every one who passed between the two places; and as soon as a sufficient number of native assistants could be raised up we could have a chain of stations from Shanghai to Soochow. There is, also, a number of walled cities within easy reach by native boats, and Missionaries stationed at Soochow could visit these places regularly, and take the oversight of work done by native clergy or catechists.

“This is an opportunity” writes Bishop Williams, “for planting the Gospel in the very heart of the most populous Province of China, away from the influence of a seaport town, and the evil example of foreign sailors and others who come from distant lands, which we ought by all means to embrace. It contains over a million of people, and there are four other walled cities within a radius of twenty miles, and in all that section of country there is not a single clergyman of our Church, nor indeed a minister of any denomination. Only let any one fancy himself living eighty miles from the City of New York, and knowing that there was not a single minister of the Gospel to preach CHRIST and Him crucified to its perishing thousands, and he will be able in some measure to realize my position. Who, under such circumstances, could help from crying out, ‘Men and brethren, help!’” For this work Bishop Williams calls for three, at the least two, missionaries, “good men and true, thoroughly imbued with the spirit of their Master, earnest, persevering, willing to endure hardness and deny themselves; filled with love to Christ and the priceless souls for which He died.”

The Foreign Committee are prepared to accept the services of men qualified for this enterprise, and they earnestly invoke the attention to it of the clergy and candidates for holy orders, and the prayers of the whole church, so that a spirit may exist among us out of which suitable men may be produced for this interesting field.

#### HAITI.

This field seems to have peculiar claims upon our charity, because of its proximity to our shores. The more intelligent part of the population are disgusted with Romanism, which has been dominant there; and the presence of our Church is received with great favor.



The Mission seems to have been carried on with a good degree of energy during the past year; and, while the chief parish—that at Port-au-Prince—has lost somewhat in numbers, owing to emigrants from Jamaica and St. Thomas returning to their homes, discouraged by the hard times and by the recent political disturbances in Haiti, the Mission has made decided advance in the good opinion of the people.

#### CONCLUSION.

All this work is earnestly commended to the increased interest and liberality of the Church.

It is no foundling, but the legitimate offspring of the Church. Natural affection demands that it should be cherished.

If we were without it, where should we point the inquirer for our marks of an Apostolic Church, when he asked us to show “our apostleship of the uncircumcision?”

The enterprise is worthy. A self-sacrifice, a courage and an indomitable perseverance have been shown by our Missionaries in its prosecution, which have rarely been excelled, and constitute one of the hopeful signs of the Church in these days of ease-loving Christianity.

As to the argument used most commonly against work abroad, suffice it to say that if it were valid, no foreign work would have ever been undertaken in any age or by any Church, for when did the Church, of any age or nation, begin a foreign missionary work when it was not true that “there was plenty of work for that Church to do at home?”

Far from hindering work at home, a deep spirit of foreign missions is the fertile soil in which all domestic enterprises best flourish. The history shows that it was in an awakening to the duty of foreign missions that our own domestic missionary work sprang into being. History shows that the years of the greatest efforts in the English Church in behalf of work abroad have been the years of greatest growth at home. It is almost a truism that whatever is raised for the foreign work is clear gain to it and to its happy givers, and no loss whatever to domestic work.

Therefore let every heart throw open wide its doors, and bid Christ's charity, with all its ungrudging, generous, world-wide sympathies come in. Let us act out in our deeds what we say with our lips, “Thy kingdom come!” “We humbly beseech Thee for all sorts and conditions of men, that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health among *all nations*.”



And may the record of our whole Church be as honorable the coming year as was that of some portions of it in the year that has passed; for offerings for the China Mission were received from each of the Missionaries and the Mission Church in Haiti; for general Foreign work, from the parish in Salt Lake City, from several of the churches in Oregon, from the American Episcopal Chapel in Rome, Italy; from Honolulu, in behalf of Miss Baldwin's school for Arab boys, in Jaffa, Syria; from the Arab boys of Miss Baldwin's school, in Jaffa, Syria, for the benefit of the African boys at Totokorie Station, Condo tribe, West Africa; and, lastly, for the general Foreign work from the Christian Indians at White Earth Reservation.

*On behalf of the Foreign Committee,*

WILLIAM H. HARE,

*Secretary and General Agent.*

23 Bible House, N. Y., December, 1871.



### Committee for Foreign Missions.

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JAMES S. ASPINWALL, Esq., <i>Treasurer</i> , No. 86 William street, N. Y.	

STATED MEETINGS—THIRD MONDAY OF EACH MONTH.

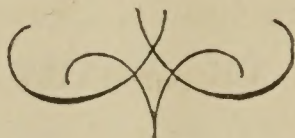


Extract from the proceedings of the Board of Missions, October, 1871.

“The Secretary and General Agent of the Foreign Committee explained the various items in the Financial Statement in the Report of the Foreign Committee; when it was:

On Motion of the Rev. B. H. Paddock, D.D.,

*Resolved*, That the Board has listened with interest and pleasure to the voluntarily proffered and minute explanation on the part of its Foreign Secretary and General Agent, of the disbursements of its funds during the last year; and it desires to assure the Church at large of its entire confidence in the wisdom that has guided the Foreign Committee in the matter of its necessary expenses.”





## BOOKS, &c., ON FOREIGN MISSIONS.

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In answer to frequent inquiries, the following are recommended. To be had of Messrs. E. P. DUTTON & Co., 713 Broadway, New York, and of Mr. WHITAKER, No. 3 Bible House, New York.

FROM POLE TO POLE.—A hand-book of Christian Missions, for the use of Ministers, Teachers, and others. By Joseph Hassell, Associate of King's College, London, one of the masters of the Home and Colonial Schools. Price, \$1.75.

PIONEERS AND FOUNDERS; or, Recent Workers in the Mission Field.—By Miss Yonge. Price, \$1.75. :

WORK IN THE COLONIES.—Some account of the Missionary operations of the Church of England in connection with the Society for the Propagation of the Gospel in Foreign Parts. Price, \$2.00.

CHURCH MISSIONARY ATLAS.—A most valuable work. Price, 1.50.

CHINA AND THE CHINESE.—A general description of the country and its inhabitants; its civilization and form of government its religious and social institutions; its intercourse with other nations; and its present conditions and prospects. By the Rev. John L. Nevius, ten years a Missionary in China. Price, \$1.75.

MISSION LIFE.—Being an English Illustrated Monthly, for one year, bound up in one volume. An admirable publication. Price \$2.00.

ILLUSTRATED MISSIONARY NEWS.—A paper of the size and general appearance of Harper's Weekly. Price \$1.00.

The following are to be had of the Secretary and General Agent, 23 Bible House, New York.

A HISTORY OF THE FOREIGN MISSIONARY WORK OF THE PROTESTANT EPISCOPAL CHURCH. With photographs of Bishops White, Griswold, Brownell, Kemper, and A. Potter, and Rev. Dr. Bedell. In two parts. By the Rev. S. D. Denison, D.D., Hon. Secretary. Part I is the Jubilee Volume, and is not confined exclusively to Foreign Missions, but embraces all that is of a general character in the Proceedings, Addresses, Measures adopted, &c.

LARGE AND NEW MAP OF LIBERIA, 4 ft. by 5, showing the scene of our Mission. Price, \$1.50.

DIAGRAM, showing religious condition of the world. 4 ft. by 3. Price, 25 cents.

MRS. HENING'S HISTORY OF THE AFRICAN MISSION.—A few copies left. Price, \$1.25.



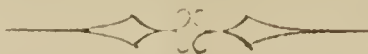
DAY DAWN IN AFRICA ; or, Progress of the Protestant Episcopal Mission at Cape Palmas. Price, \$1.25.

WEST AFRICAN RECORD.—Formerly known as “ The Cavalla Messenger.” It is a religious newspaper, published in connection with our Mission upon the West Coast. The printing office is in one of the rooms of the Hoffman Institute Building, and the type is set up and the paper worked off by the young Africans whom Rev. Mr. Auer is raising up for ministers, catechists, teachers, &c., in that excellent institution. Published monthly at Cavalla, Cape Palmas, Price, \$1 a year, payable in advance.

THE SPIRIT OF MISSIONS.—A monthly Magazine of Home and Foreign Missionary Literature and News. Terms, \$1.50 per annum.

HOME AND ABROAD.—Published on the fifteenth of each month. Terms: One hundred copies, \$10 per annum. Less than ten copies, 25 cts. each per annum.

THE CARRIER DOVE.—A monthly paper of the Foreign Committee ; for the Young. Besides Letters for the Children, written by our own Missionaries, the editor aims to give in this paper the most interesting Stories which can be had on Missionary and other Christian topics. Four beautiful Engravings are given in each number. Specimen copies sent free on application. Terms: Eight copies to one address, \$1 a year ; a single copy, 25 cents a year.





## Societies of Women Auxiliary to the Board of Missions.

The women of the Church were, in the early days of our Missionary work, among the most earnest helpers in the cause; and there were organized auxiliary societies of women in many of our parishes, as appears in the History of the Foreign Missionary work, which has lately been prepared by the Rev. S. D. Denison, D.D. Why these auxiliary societies, to the value of which the Reports of the Board bore frequent witness, passed out of existence we cannot tell. Perhaps they succumbed to the general languor in the Missionary enterprise, which there has been reason at times to bewail. But whatever may have been the cause of their disbanding, this is surely the day for their re-organization.

Women have organized in behalf of the Missionary work in other bodies of Christians, and are doing most effective service; for, not to speak of their influence in behalf of the work in their homes, and the power of their intercessions, their direct help in a pecuniary way has been very considerable, as the following report of contributions for the past year shows:

Women's Union Missionary Society	-	-	-	\$44,857
Women's Board of Missions, Congregational Church				24,459
Women's Foreign Missionary Society of the M. E.				
Church	-	-	-	22,398
Women's Foreign Missionary Society of the Baptist				
Church	-	-	-	4,000
Women's Foreign Missionary Society of the Pres-				
byterian Church	-	-	-	15,000
				<hr/>
				\$110,714

We have no need to speak a word of exhortation to the women of our Church on the subject of personal service in the field. The Foreign Committee have never failed to find among them those who were ready to volunteer to leave their homes and labor for CHRIST. There are now fifteen of them in our various Foreign Missions. From the first these Female Missionaries have showed a courage in undertaking, and a steadfastness in carrying on the Church's work



among the heathen, the record of which makes one of the brightest pages in our annals. What was written of one, has been true of many others—"She departed for Africa, conscious that though she might go out cheered by the smiles of friends and encouraged by the approbation of the Churches, she would yet soon amidst a people of strange speech see those smiles only in remembrance, and hear the voice of encouragement only in dying whispers across the ocean." Her term of service was soon cut short, but her dying declaration was: "I have the assurance that I have been directed by the LORD. I could have wished to live longer that I might do more for this degraded people, but the will of the LORD be done." Only lately four or five women of our Church have departed for their respective fields of labor.

Now, when these have cheerfully left their homes to labor for Christ, shall not those who do not leave their homes, have the work of their absent sisters on their hearts and sustain it with their prayers and efforts? The question put by Moses and so earnestly applied by Bishop Kerfoot in his recent sermon before the Board of Missions, may certainly be quoted with pertinency in this connection: "Shall your brethren go to war and shall ye sit here?" We are sure that the hearts of most of the women of the Church are friendly to this work, and that where they are not, all that is needed to make them friendly is information of its character and needs. What we fear, however, is that from timidity or indisposition to take the lead, the friendly feeling will remain *feeling*, nothing more. What we need is ACTION. We want an organized society in every Church, with the object so well stated in the Constitution adopted by a society of women lately formed in one of our parishes:

1st. To awaken throughout the parish, a deeper, more permanent, and more general interest in the work of Missions, both foreign and domestic; and,

2d. To show to our Missionaries in the field that they have those at home who work, pray, and sympathize with them and who testify this sympathy by practical aid.

We beg those who are indisposed to action to consider,

1st. That sisters in Christ and in the Church are enduring isolation and disease, in foreign lands, and patiently toiling amid much discouragement and sadness of heart to lift up to Christ the souls which He came to save.

2d. That God has manifestly designed woman, by her temperament and her sphere of action, to be a centre and fountain of religious



life, and has endowed her with an aptitude for diffusing interest in religious enterprise which has been proved in all ages of the Church.

3rd. That woman in heathen lands has as strong religious instincts as women have with us ; that, wanting the truth, she feeds her religious affections on the delusions of idolatry, spending her money on “that which is not bread, and her labor for that which satisfieth not.”

4th. That women are mothers in heathen lands as well as here ; that as such they are the most potent educators, and that they are as pains-taking in teaching their children to worship idols as Christian mothers are in teaching their little ones to say, “Our Father who art in Heaven.”

5th. That there are 300,000,000 of these heathen women who are this day passing on their hard way towards the grave. “Suppose,” says a writer in *The Heathen Women’s Friend* “that these millions of degraded women were to rise up and pass in review before us, their Christian sisters, marching so that we could count sixty persons each minute. They pass by us at this rate all the day for twelve long hours, and we find that 43,200 have passed us. Again the second day the procession moves on, and day after day until the twenty-fourth day we find that one million have been counted. Thus these women move in their fearful darkness, bearing on their bodies and in their countenances marks of their degradation and misery. Days grow to months, and months to years, still the procession moves on. She who started as a pretty, innocent, little girl, has grown to womanhood, yet with all that is lovely, noble, and pure in her nature crushed out in her growth. For twenty long years we must stand and count ere we number the last of this sorrowful procession of 300,000,000 heathen women, whom Satan hath bound in such galling chains ‘lo, these many years.’

“While this procession is imaginary, the *numbers* and *conditions* that it shows are awful facts that should move our hearts and hands to worthy deeds for the redemption of these lost ones. Will Christian women continue to spend so much time, talent and money to adorn their dying bodies, and leave these immortal souls uncared for?

“Let us view these millions in yet another aspect. Behold them as they pass away from this world, beyond the reach of our aid, into that future which has always been so dark and dreadful to them. How rapidly the procession moves on, resting not day nor night, for death knows no rest. In *one hour, eight hundred* pass through death’s door and enter that, to them, dark future. Their heathen friends are seen burning lights on their sacred streams, or on their graves, to try to remove a little of the gloom and terror that rests upon their souls,



but how hopeless the task ! Twenty thousand heathen women, with all their sin, with all their fear of death and their dread of the future, pass into eternity on an average every day. It is indeed a fearful sight. But is it not almost as melancholy a sight to see Christian women carelessly sleeping the while, instead of putting forth strenuous efforts to save them ? ”

The whole subject of woman's duty in this matter was under discussion at the recent meeting of the General Convention and the Board of Missions, and definite action taken which will be found presented, together with plans for the carrying it into effect, on the last pages of the January No. of the Spirit of Missions, where, we are glad to announce, our readers will hereafter always find pages devoted to woman's part in our great missionary work. Better still is the announcement which we are able to make, that the recommendations of the Board have in at least two parishes been put into operation. Female Auxiliary Societies have been organized in St. Peter's Church, Baltimore, Rev. J. E. Grammer, Rector, and in Christ Church, Rye, Rev. Reese F. Alsop, Rector.

*On behalf of the Foreign Committee,*

WILLIAM H. HARE,

*Sec. and Gen. Agt. of the Foreign Committee.*

23 Bible House, New York.





## Parish Missionary Societies—An Effectual Method.

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THE parish of St. Thomas, at York, England, is composed almost entirely of people in an humble class of life, and yet the contributions of the parish to Foreign Missions are over one thousand dollars a year, while at the same time a liberal support is given to Home Missions and local objects. This is owing not only to the lively interest in Missions on the part of the Rev. J. E. Sampson, the Vicar, but also to systematic parochial organization for the purpose of promoting the cause. At a recent conference of Association Secretaries of the Church Missionary Society, Mr. Sampson was requested to read a paper on the formation and operation of the very efficient Parochial Missionary Association of St. Thomas' Church. We have not the space to present the paper *in extenso*, but we will endeavor to give its more important statements, in the hope that some of our own clergy who are desirous that their parishes should do more for Missions, may obtain therefrom some useful hints and suggestions.

### A MISSIONARY ASSOCIATION SHOULD BE FORMED.

The evangelization of the heathen world is the grandest, the most solemn and costly of all Christian works, and it should ever maintain a commanding, though not an overshadowing, position in the parish. The orthodox Annual Sermon, though good, and to be continued, is not sufficient for this; something else is needed, and experience in our case has proved that the most effectual of all methods is the formation of a Parochial Missionary Association. It is not desirable to combine other objects or agencies, such as Home Missions or local charities, with this. It should be kept quite distinct.

Neither should it be merely an informal effort on the part of a few. A public meeting should be called, at which resolutions should be agreed to, forming the Association and pledging the meeting, and the parish as represented by the meeting, to recognize and sustain it. At our first meeting two resolutions were passed—the one recognizing the duty and privilege of preaching the Gospel to every creature, and the other, that every parishioner should be called upon and invited to subscribe. Whether the Association should have its lay President, or other officers, depends very much upon local circumstances. In



most cases the entire work must be directed by the clergyman, who should make it a matter of conscience to conduct it with the same business-like vigilance which a principal exercises in directing the affairs of an important branch of a mercantile establishment. There is no reason why *Missionary* work, vitalized as it is by faith, and love and hope, should not be conducted with as much method and punctuality as *mercantile*. That a clergyman or a collector is a voluntary worker in this special field of labor is no reason why he should not do his work diligently and faithfully. Rather, because his work is done directly for GOD, he should be "not slothful in business, fervent in spirit, serving the LORD."

#### MEETING OF THE ASSOCIATION.

Then the Association having been formed, it should have its *meetings*. How frequently these should be held depends again on local circumstances. But where a parish is thoroughly worked, and kept awake in other respects, a multiplication of meetings tends to defeat the object of all. The attendance of a Missionary at these meetings is a great help, especially with non-reading people. They have seen the man who has seen the work. At the Annual Meeting, a succinct statement should be given of the year's work in the parish, without going too much into details, especially when an annual report is printed. *Of course there should be a collection.*

#### THE CHIEF WORK OF THE ASSOCIATION.

The chief work of the Association is to obtain *regular subscriptions*. *The number of subscribers in an association is a far truer criterion of interest than the amount of subscription.* The latter may be augmented largely by one or two wealthy contributors. But every subscriber represents a living soul; and a shilling subscription may represent a heart full of love to CHRIST, which cannot be gauged by money.

To obtain these subscriptions the parish should be divided into districts of from fifty to one hundred families, and a collector appointed, holding herself responsible for giving every person in that district an invitation to subscribe. The collectors should be godly persons, constant communicants, who maintain a Christian consistency in their lives, their amusements, and their dress.

*One very important element of the success which GOD has vouchsafed in my own parish, has been the use of a Canvass Paper.* The idea arose from the practice of business houses. The firm send out their "advice letters," announcing to their customers in the country that their



representative will call upon them at such a time. The tradesman is then ready with his cash and his order when the traveler calls. In like manner the parishioner, having received and read the canvass paper, is prepared with yea or nay when the collector calls. Thus much time is saved, and there is no room for that very frequent answer, "We will think about it." In my own case the parish is canvassed thoroughly every alternate year, a clause being always inserted pleading our anxiety that no parishioner should be overlooked, as an apology for apparent importunity.

#### MISSIONARY BOXES.

Another branch of the Association is the issuing of *boxes*. These are most useful, but care must be taken lest the box be looked upon rather as a child's thing, and so Missionary work come to be considered as children's work.

#### SALES OF WORK.

Again the Parochial Association opens a new field for the encouragement of sales of work. There is, of course, a working party. In a town Association, embracing many parishes, such parties are necessarily select; but a parish Association reaches all classes. It seeks out the smaller contributions. The poor widow is not afraid of bringing her small parcel of knitting; the children bring their little offerings; the men have also their contributions. We have had handsome turned banner-screen holders and candlesticks, bookstands, paper knives, toys, carpentry of various kinds, illuminated texts, &c. It is a great thing to draw in the men. I have at this moment a dozen children's carts and wheelbarrows in my house, made by a joiner in his evenings, and waiting to be gratuitously adorned by our parish painter with the orthodox red and blue.

From these sales all that is frivolous is discarded. There is no raffling nor unfair dealing. They open and close with prayer and thanksgiving. I find them very helpful in my ministry. In a town congregation there are always many whom the clergyman finds it impossible to know. These generally appear at the sale, and become known to him; and the interest which the sales have awakened in the work of God is no light blessing in the parish.

#### CHRISTMAS CAROL SINGING.

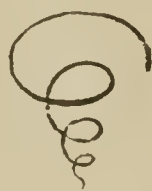
The young men of our Bible classes have adopted another way of advancing the cause. It is the custom in Yorkshire to form parties of singers, who go forth in the early morning of Christmas Day. A



circular is previously sent and called for to ask permission, and when this is granted the hymn is sung, and the Christmas gift is called for afterwards. This is usually devoted to a supper, but our young men give it to the Missionary work. They meet at the Vicarage at half-past eleven on Christmas Eve for coffee and cake, and arrangements are made for further supplies of like refreshments elsewhere at three and six o'clock. All this is conducted with the utmost seriousness, and with prayer for God's blessing and protection.

#### CONCLUDING REMARKS.

In concluding his paper, Mr. Sampson says: "Though I am far from maintaining that the same method will produce the same results in all places, I am persuaded that the effort will generally be attended with a blessing where the clergyman himself is seeking to be a blessing. There seems to be a greater interest in all good works in proportion as men's hearts are interested in this greatest and best of all."





## GLEANINGS FROM THE FOREIGN MISSIONARY FIELD.

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These gleanings have been gathered in the hope that they will be of service to the clergy in presenting the work of our church in foreign lands to their congregations. They are printed only on one side, that the scissors may be used without injury to the text. They are sent only to the clergy. Additional copies may be had by applying to

Rev. WILLIAM H. HARE,  
*23 Bible House, New York.*

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### Interesting Instances of the Beneficent Results of Foreign Missionary Work.

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CHANGE EFFECTED AT CAVALLA.—Connected with our own Mission in Africa, there are two Christian villages, one at Cavalla, the other at Hoffman station. The dwellers in these villages are converted *natives*, who are properly clothed, and who dwell in houses which form a considerable contrast to the native huts. “The contrast,” says one of our missionaries, “is very great between the heathen towns and the Christian villages. *There*, murder and revenge rule, the devil is served, and not God. *Here*, peace, godliness and industry prevail, Sunday is observed, and if you make a visit on Saturday, you will find all very busy making preparation for the Lord’s day—the floors of their houses nicely swept, the wood neatly piled, the dishes and utensils for cooking hung around the walls, the rice needed for the next day beaten and laid by, the palm-nuts gathered, and no work left for Sunday.”

GENERAL EFFECTS.—One of our Missionaries writes of the Dey and Vey countries: “Both the name and the mission of the LORD JESUS CHRIST are known by numbers of persons all through this country. Vast numbers of the heathen recognize with distinctness the difference between paganism and the Christian faith. All the more sanguinary and grosser forms of paganism have already disappeared in the tribes bordering on Liberia, so that the traders declare that to find them it is necessary to go far into the interior.”







WHAT HAS BEEN ACCOMPLISHED IN OUR AFRICAN MISSION.—Begun in 1835, this mission has struggled on through thirty-six years of almost unparelled difficulties. These years, however, have been fruitful of blessed results. The special characteristics and wants of the field, as well as its special dangers and the best means of meeting them, have been learned. The Mission has been doing not a little to educate and mould an interesting colony, which, landed upon a coast buried in a perfect night of moral and spiritual darkness, was in danger of being exterminated or absorbed by the countless multitude of barbarians of their own race and color by whom the colonists were surrounded, but which is now the hope of Africa. The Church has been planted there. Congregations have been gathered and organized. Churches have been built. A beginning has been made in raising up both a Liberian and a Native ministry. Schools for adding to the ranks of this indigenous ministry are in successful operation. The faith once delivered to the Saints as taught in the Scriptures, and explained and embodied in the Creeds and Liturgy of the Church, has been translated into the Grebo tongue. The fundamental truths of Christianity have been widely disseminated, and enough of their influence felt to shake the foundation of heathenism even where the Church is in nowise established.

DESIRE FOR IMPROVEMENT AWAKENED BY THE PRESENCE OF THE GOSPEL.—The presence of Christianity in Liberia, has so awakened the native tribes to a sense of their physical and mental moral wretchedness, that they plead for the blessings which they at first combined to drive from their shores. The kings and headmen send their sons from considerable distances to our Christian schools, begging that they may be taught. Deputations come in from the interior asking that God-men (as they style the Missionaries) may be sent to teach their people. Indeed, to secure for themselves the advantages with which they know Christian civilization has blessed the Liberians, is a perfect passion with many of the natives. The late Rev. J. K. Wilcox, of Bassa, in describing one of his tours, wrote: “Met King Freeman, of New-Cess country, this afternoon. He assured me that if I would open a school in his town that he would build the school-house himself.”

The Rev. Alex. Crummell, writes: “The truth has not penetrated deep; it has mainly suggested *intellectual* desire; for everywhere the demand was for schools and school-masters. At the second town which I visited, an old man followed me a long distance from town, importuning me in the most serious, solemn manner to send him a teacher, The man’s earnestness startled me. ‘But, my friend,’ I







said, 'I have no teacher to leave here. I am only traveling through the country.' 'But,' was his reply, in very clear English, 'but your people promised me a school. I want my children taught; and you ought to send a man here.' And for a half-hour he kept beside me step by step, urging his suit."

Of an interview with the celebrated Bomba, one of the kings, he he writes: "After dinner we at once had our 'palaver;' first about the Gospel, next about schools. Without entering into details, I will give the sum of the conversation in the *ipsissima verba* of the king, 'Ah, Mr. Crummell, I am too old for these things; but look at these children; take them all; put them in your schools, and train them as you please. I will build you a school, and a house for your Missionary, and give as much land as you please.'"

TESTIMONY OF A SCOTCH SEAMAN—A seaman, on returning home to Scotland, after a cruise in the Pacific, was asked, "Do you think the Missionaries have done any good in the South Sea Islands?" "I will tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of those islands, where I knew that, eight years before, a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me; if not dashed to pieces on the rocks, to survive for only a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them speak in the English language. On that very island the next Sunday we heard the Gospel preached. I do not know what you think of Missions, but I know what I do."

MASSACRES PREVENTED—TRADE AND CIVILIZED ARTS INCREASING.—Formerly, the west coast of Africa was quite unsafe for trading vessels, and the massacre of those on board of them was not an infrequent occurrence. About twenty years ago, the natives of a part of the coast which is now included in Liberia, killed all the persons on board a foreign vessel except a boy who hid himself in the hold. When this boy was compelled to come forth from his hiding place and go ashore, some of the natives who had visited our Mission Station at Cavalla, took pity on him, and through their efforts his life was spared, and he was directed how to find our Missionaries. He was of course kindly received by the latter, and was by them instructed in the truths of our holy religion. He became an earnest Christian, then a candidate for orders, and then a preacher of the Gospel to those very natives who had killed all his fellow voyagers. Massacres similar to the above took place on







many parts of the African coast. They were often occasioned, it is true, by wrongs inflicted on the natives by foreign slave-traders and others; but wherever Missionary labors have extended, these retaliations do not take place, and the establishment of Missions has proved to be a most effectual method of putting an end to the slave trade itself, and of greatly extending honorable commerce on the African coast.

The venerable Robert Moffatt has been some time past at the interior station of Kuruman, Africa, and in an address since his return home, he said :

It was not very long since it was considered a most dangerous experiment to travel in the interior; in fact, it was not safe to go half-a-dozen miles from the Mission station. Now he was happy to say, through the influence of the Missionaries the natives had been so far brought into a state of civilization that they could be depended upon, and it was now quite common for traders and others to travel through the very midst of the natives, without the least fear of being plundered or interrupted. It would be remembered that in former times traders were often basely murdered by the natives, and people who went into their midst were not permitted to return; but now all fears had been dispelled. Formerly, the natives would not buy of the traders, not so much as a pocket-handkerchief, unless, perhaps, a few beads or trinkets. Now, seventy thousand pounds worth of British manufactures pass yearly into the hands of the native tribes near and about Kuruman. Again, there was a time in our station when there was but a solitary plough, and that was the Missionary plough, a Dutch one, and a very clumsy thing to boot. Now the natives have their ploughs by hundreds. There was a time when the man, the lord of creation, would select for himself such a choice work as sitting under the shadow of a tree, while his wife worked in a field from morning to night with a heavy pick. Now she has the comfort of seeing him plough his field. Now the very people who formerly would beat any Northerner in taking care of his bawbees, show a wonderful liberality.

KINDNESS TO THE CREW OF THE "ALL SERENE."—Two years ago, the ship "All Serene," while on a voyage from Vancouver's Island to Sydney, was capsized when about four hundred miles from the Fiji group. The crew constructed a rude punt from portions of the wreck. In this they were exposed to fearful hardships for seventeen days hunger and thirst producing madness, and causing the death of thirteen of their number. Finally, the punt drifted ashore upon Kandava, the





southernmost island of the Fiji group, and the eighteen survivors just managed to crawl over the sharp coral reefs, anticipating a still more dreadful end to their sufferings, under the idea that they had arrived among cannibals. The natives of Kandava, however, on this occasion testified in a marked manner the great change that has been wrought among them by the introduction of Christianity. They assisted and carried these poor men to their houses, fed and nursed them, and washed and dressed their wounds. A day or two afterward, two Missionaries, resident at Kandava, took charge of the sufferers. The Rev. James Calvert, of Fiji, remarking upon this event, at a meeting in London, said: "When we bear in mind that the invariable custom of the Fiji Islanders was to eat the bodies of those who happened to be shipwrecked on their shores, whether white or black, though I believe they do not like the taste of a white man so well as they do that of a pure native, I think you will admit that this circumstance is of great significance. Had one hundred white men landed on those shores ten or fifteen years ago, every one of them would to a certainty have been killed and cooked."

WRECK OF THE OPHELIA.—More recently still, the *Ophelia*, a German vessel from China, was wrecked on the island of Atahn. The vessel became a complete wreck, but the crew were saved; they were of course entirely in the power of the natives, and indeed, to a great extent, dependent upon them for subsistence. The natives received the shipwrecked strangers to their homes, and for eight or nine months, during which they were detained on the island, they shared with them whatever they possessed, helped them to save what could be saved from the wreck, and lent all the assistance in their power to building a vessel in which to get to Samoa.

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### Interesting Incidents in our Missionary Field.

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THANKSGIVING DAY IN OUR MISSION IN AFRICA.—Thanksgiving is always a season of rejoicing at our Mission stations, the native Christians, old and young, having been taught to offer thanksgiving to God for the fruits of the earth, and all the other blessings of His merciful providence.

Early on the morning of the appointed day the contributions begin to flow in. The little boys bring a fowl, a few cassavas, small bunches of rice, or a pocket-handkerchief. Then come the school-girls, with similar offerings. Next, the Christian natives bring a few





yards of cloth, palm-nuts, or rice, according to their ability. On one occasion one of the native teachers gave a whole month's salary. On another day, from the Mission garden was sent a fine lot of fruit and vegetables, such as guavas, cocoa-nuts, bananas and pineapples; to-matos, radishes, &c.

These offerings are generally brought to the native chapel; each as he enters places his gift on a table; an appropriate sermon is then preached and, after the morning services are concluded, the children of the Sunday and day-schools are formed in a procession, carrying suitable banners. They march through the town to some favorite spot, where they halt and are refreshed with cake and lemonade. Gift books and rewards of merit are then distributed to the children, and the performances are closed with short addresses and prayer.

The whole scene is pleasing and peculiarly refreshing in a heathen land. The boys frequently bear in their hands branches of palm trees, and the girls flowers from the oleander trees, and pure white lilies. Trifling and unimportant as these little festivities may seem to Christians in a civilized country, they have undoubtedly a great influence for good over the savage "children of a larger growth" in Africa. Even the rudest heathen parents love to see their children trained to the habits of civilized and refined people. We have sometimes heard them say, "*We* be too old to learn ourselves; but there are our boys, take them and teach them white man's fashion. We like that. We want them to learn God's Book."

STING OF DEATH REMOVED.—Joseph Stimpson, a native, who, during his stay at the Hoffman Institute, had become a candidate for the Ministry, died March 9th, 1871. His departure was a great loss to the Mission. Not only did he promise to become a useful Missionary to his people, but he was already an efficient teacher. He died in childlike trust in the grace of God in JESUS CHRIST. While heathen people set up a wailing of despair at his grave, the Christians sang with a loud voice, "Glory be to God on high, and on earth peace, good will to men."

CASE AT KONG-WAN.—The Rev. R. Nelson recently wrote from Shanghai:—"At our Kong-Wan station, five miles hence, we have every now and then cases of interest, the details of which, I often think, Christians in America might like to hear; and then the apprehension arises that these things that interest us may be such as they would not care to hear. However, I will venture on one or two items. There is a woman in the outskirts of the town, now a candidate for baptism, who showed her first concern about 'this new doctrine whereof





we speak,' by telling Ting (the catechist) that her mother, recently dead, and who had formerly been of a sect who rely mostly on the merits of abstaining from all animal food, towards the close of her life had given up this reliance, and having heard, or heard of, this new doctrine—I do not know how, or where, or to what extent—accepted it, and before dying urged her daughter, a married woman, to go to the teacher of it there and join that religion, and she seems sincerely and earnestly intent on it. The case suggests that more of the good seed sown among these heathens than we know anything of, may spring up and bear fruit of salvation to sinners, and of glory to the SAVIOUR."

OUT OF THE MOUTH OF BABES.—The Christmas exercises last year, in our School at Athens, were particularly interesting. Besides the recitation from the Gospel narratives, there were selections from the prophecies respecting the advent of the SAVIOUR, with their fulfilment. A copy of the questions, with the scriptural answers, was given to the gentlemen at whose house the priests were to prepare their Sunday lessons. It is probable that they were the subject of examination at the meeting that followed; for on the Sunday after, at one of the parish Churches, the priest took occasion to speak of the birth of CHRIST, which the Church was then celebrating, and told them that this great event had been foretold by the prophets. A little girl belonging to our Mission spoke and said that Isaiah had prophesied respecting CHRIST, and immediately repeated the passages she had learned. The priest listened to her with astonishment, gave her his blessing, and asked her mother, who is a teacher in our school, where she had learned this Scripture. Her mother told him, and then called her little son, a boy of five years old, and made him repeat what he had learned about the birth of the SAVIOUR. The priest said to the mother: "I must come and see you. I can learn much from the lessons these children are taught."

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### Foreign Missions a Blessing to the Church at Home.

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What the Church needs above all now is not money, men, or buildings, but *faith*. Our danger is materialism. We are drifting away from all that is supernatural in Christianity, and thus are losing that power which only living faith in the supernatural can give.

There is nothing which tends more surely to provoke and strengthen this much-needed faith than the sight of the devotion and





self-sacrifice in a noble cause, which only faith in the things which are not seen can give. The annals of our Foreign Missionary work are replete with instances of this devotion, and self-sacrifice, and the Church would be stronger for all her work, if her members were more familiar with them.

One of the Missionaries of our Church in Africa, who was spared to labor there but a few months, is reported as "testifying to her LORD, in her last hours as 'chiefest among ten thousand and altogether lovely,'" and declaring, "I have no regret that I am engaged in this cause. I never experienced so much happiness before, and I die with the assurance that I am in the path of duty."

Another, also a female, of great meekness and simplicity of character and of untiring devotion, who was seized with the acclimating fever almost immediately on her arrival in Africa, testified in her last illness, "The happiness of living and laboring in this benighted land will be yours, but I must die. Tell my friends in America that I feel no regret for coming to Africa." Then she expired, with an audible prayer for the success of the Mission.

Another, who was removed to a better world a few months after his arrival in Africa, some days before his death declared, "I thought that in coming to Africa I was in the path of duty, and that I could be happy in no other field of labor. My mind is still unchanged, and, should I now be taken away, I can see no reason for regretting that I came. My feelings, in view of death, are those of happiness, and the only regret I can have is the discouraging effect it may have on others." And when subsequently asked whether it was his opinion that the Mission should be sustained, he replied, "Oh, yes; a great work has already been done, and a greater still is to be done."

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### Independent Testimony to the value of Foreign Missions.

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TESTIMONY OF CAPT. SPEKE.—The distinguished traveler, Captain Speke, testified on his return to England, that, unaided by Missionaries on shore, foreign ships of war on the coast were ineffectual in putting an end to the slave trade. This eminent explorer was a great advocate for Missionary labor and a liberal contributor to the cause.

TESTIMONY OF DR. KANE.—"Before Missionaries came to Greenland it was unsafe for vessels to touch upon the coast; but now it is safer for the wrecked mariner than many parts of our own coast."

TESTIMONY OF LORD LAWRENCE.—Lord Lawrence, late Governor-





General of India, said, 'That if there was any body of Englishmen who might be said to go to that country with pure motives and without any self-interest, it was the Missionaries, for they suffered many privations, and to his knowledge sometimes lost their lives among the people for whose benefit they had done every thing they could. Much as England had done for India, the Missionaries had done more for her  
her agencies combined.'

TESTIMONY OF DARWIN.—In a volume by Darwin, entitled "Journal of Researches into the Natural History and Geology of the Countries visited during the voyage of H. M. S. *Beagle* round the world, under the command of Captain Fitzroy," speaking of Tahiti, Mr. Darwin writes:

Thus seated, it was a sublime spectacle to watch the shades of night gradually obscuring the last and highest pinnacles. Before we lay down to sleep, the elder Tahitian fell on his knees, and, with closed eyes, repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence, and without the fear of ridicule, or any ostentation of piety. At our meals, neither of the men would taste food without saying beforehand a short grace. Those travelers who think that a Tahitian prays only when the eyes of the Missionary are fixed on him, should have slept with us that night on the mountain side.

One of my impressions, which I took from the two last authorities, was decidedly incorrect, viz., that the Tahitians had become a gloomy race, and lived in fear of the Missionaries. Of the latter feeling I saw no trace, unless, indeed, fear and respect be confounded under one name. Instead of discontent being a common feeling, it would be difficult in Europe to pick out of a crowd half so many merry and happy faces.

On the whole, it appears to me that the morality and religion of the inhabitants are highly creditable. There are many who attack, even more acrimoniously than Kotzebue, both the Missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the island only twenty years ago, nor even with that of Europe at this day; but they compare it with the high standard of Gospel perfection. They expect the Missionaries to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the Missionary, instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood—a system of profligacy





unparalleled in any other part of the world—infanticide, a consequence of that system of bloody wars, where the conquerors spared neither women nor children—that these have been abolished; and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lessons of the Missionary may have extended thus far.

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## JAPAN.

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SPENDING AND BEING SPENT.—The Rev. Arthur R. Morris, of the Diocese of New Jersey, having received an appointment by the Foreign Committee as a Missionary to Japan, embarked *en route* for that country, via England, on the 8th of February. Mr. Morris purposes to devote himself permanently to that work. For prudential reason, however, he prefers to make trial of the field for two years, *without expense to the Board of Missions*, to satisfy himself of *his fitness for the work*.

NEW LIFE IN JAPAN.—Japan presents the interesting spectacle of a nation shut up for ages from the Western World, and bound hand and foot with the traditions of the past, bursting its bonds and throwing open its doors to the new life of the present day.

A Missionary writes: “There is a *rage* for English education. In Yedo alone it is estimated there are over three thousand pupils. The Kai-Sei-Jo University expects to have that number alone; then there is the Medical College, and the Naval Academy, and several private schools, having three hundred each. These latter, private schools, are kept by educated natives, some of them former pupils. They have no school on Sunday, and one school uses ‘Wayland’s Moral Science.’ In several of the provinces, and in all the ports, there are schools with one or more foreign teachers. A second step of progress is the material improvement taking place in the country. Light-houses mark the coast, steamboats ply on their bays and rivers, owned and manned by natives, the telegraphs between Yokohama and Yedo, and Kiobe, and Osaka are in operation, and the railroad between the former places will soon be done, and routes are being surveyed in other parts of the country. But independent of steam communication, horses and carriages are used most extensively by natives, and the great Tokaido, the chief road from Yokohama to Yedo, is alive with vehicles. A





third mark of progress is doing away with the pomp and retinue of former times. It is very common to meet the highest Kuges (lords) and Daimios (princes) riding on horse-back with but a few attendants. The same spirit shows itself in destroying the fine towers of the castle at Yedo. It is a pity to see this dismantling, but it is a mark of progress. A fourth mark of progress is not only the increased number of Japanese going abroad, and princes and lords being of that number, but in the government sending representatives to foreign courts."

Such a representative now resides at the capital of this country. The second assistant Minister of Finance of the Empire, with an extensive suite, came some months ago to our shores to visit our mint, to study our revenue laws and to inform himself generally regarding our financial system, and it is recently reported that the Japanese Government announces a new system of national coinage of gold and silver, to correspond with the American system, the yew or dollar being the unit.

THE PROBABLE RESULT AND PRESENT STATUS.—That the final results of this movement will be favorable to the introduction of Christianity cannot perhaps be doubted; but the hopes, which facts like the above engendered, that a free field would soon be opened for the publishing of the Gospel, have not yet been realized. The opposition to the Gospel seems to be as strong as ever, and the edicts against converts to it have recently been put into execution with remorseless cruelty.

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### The Condition and Prospects of Christianity in China.

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1ST. AS THEY APPEAR TO A NATIVE MISSIONARY. Our faithful Chinese Presbyterian, Rev. Ngan Yung Kiung, in a recent letter, after expressing his gratitude for the interest shown by Christians in his heathen fellow-countrymen, writes: "As to ourselves, holding our commission from above and from the Church, we dare not but be faithful in our daily work; but, yet, alas! our PROGRESS IS SLOW. Would that it could be quickened thirty-fold, sixty-fold, yea, a hundred-fold! And for myself, individually, who come in and go out among my people, my heart longs for the downfall of idolatry and the triumph of the MESSIAH'S kingdom. But, be the retarding causes what they may, it is a satisfaction to me, that I am *spreading* the truth of 'CHRIST and Him crucified.' It must not be forgotten, that Missionary work has a secondary influence, and brings





forth what I may call HIDDEN FRUITS. For, is the name of JESUS becoming better and more widely known? Is faith in idols giving way? If it is, a secondary influence is at work which is fraught with hopes for the future. I am not far from the truth when I say that a large number of my hearers have had their minds so aroused by the truth that, were they in different circumstances they would not hesitate to embrace it openly. Feeble as our *visible* results may be, no one can deny that the name of JESUS is becoming more widely known. It is a comfort to us to know that for every one who is baptized there are hundreds who are more or less 'pricked in their heart,' and this conviction will, in God's appointed time, work out its destiny. Hitherto, there have been but three religions known to the Chinese (Buddhism, Tauism, and Confucianism). To-day, however, Christianity is a recognized fact."

2d. AS THEY APPEAR TO A FOREIGN MISSIONARY.—The Rev. S. R. J. Hoyt, one of our missionaries at Wuchang, lately wrote: "That laborers are needed here is very certain, that strong earnest men are needed is equally certain. We are very weak to-day, and have no encouragement for to-morrow from the Church at home, and I doubt the Committee's sending another man to the field; indeed I hear they have been driven to the thought of diminishing the force already here.\* But I cannot think so meanly of the Church as that she can allow such a thing. Better abandon everything than go on with so crippled a force; for unless we mean to keep pace with the vantage gained, we are sure to spend our mite amiss. Every day is bringing us nearer to the triumph of the Gospel. Others will go before us, and get the blessing. Not many years are to pass before there will be a reformation of this great empire. Then the Gospel will have an opportunity of proving the rottenness of men's devices. Will the Church educate herself for her work, and be in readiness then? Not unless she shall awake to a sense of her privileges, and give a hearty support to the work she *can now* do. Oh! that our brethren, when they pray, 'Thy kingdom come,' would get their thoughts beyond the walls of their own little temple, beyond the horizon of their own neighborhood. \* \* \* If I be slain to-morrow let not the Church waste her strength with one groan for *me*, but let her mourn for the evil that is here to be overcome, and let her put forth her strength for the *work*."

ATTITUDE OF THE CHINESE PEOPLE.—The Missionaries unite in say-

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\* There has been ground for such forebodings. There is none at this date. God grant that there never may be!





ing that the people are not of themselves at all unfriendly to their work, but rather the contrary. All hostility is the creation of the Mandarins, who fear in the success of the Gospel the downfall of their own pre-eminence.

RETARDING INFLUENCES.—These are the same in a great degree as those which hinder the hearty acceptance of the Gospel in our own land. Writes the Rev. Ngan Yung Kiung: “There is at this moment a vast disproportion between Christians and heathens. There are, by the latest returns, only 5743 Protestant Christians in the whole country. A man enters our chapel, hears the Gospel, understands it, and is convinced; he goes out, and is thrown in a heathen throng; he finds no sympathy, no kindred mind to utter a word of encouragement, no friend to break in more light; the truth languishes, and his mind is lulled to indifference and inaction. But it would be well if this negative disadvantage were all. Said a man to me, ‘I know Christianity is true, and I ought to embrace it, but my relatives and friends will oppose and persecute me, if I do so. How can I,’ added he, ‘be a Christian in the face of so great a hostility?’ Said another whom I called upon on Chinese New Year, ‘I cannot go contrary to my parents.’

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### Interesting Incidents of the Missionary Work in China.

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A DELIGHTFUL SERVICE AT THE OPENING OF A CHAPEL AT WU-CHANG.—We had a most delightful service writes one of our missionaries, at the time of opening the “Chapel of the Nativity,” just built by means of the generous donations of native Christians and a few foreigners. Mr. Hohing brought his school (his school of *singers*) over with him, and to these lads, with the larger boys from our own school, were given the front seats—next to them were eight or ten *women*—the men occupying the back slips. A hundred and twenty or thirty were present, filling the little Chapel to its utmost capacity. So difficult a matter is it to have any interview with the women of China, and in particular to get them to appear in a congregation of men, that it was a cheering sight to behold so goodly a number present. But more cheering still was it, to see four of these women go forward, with six men, to the baptismal font, to be signed with the sign of the Cross. We have now, *families* of Christians. We have the household of the teacher, “Yu,” the family of the carpenter, “Kiang,” and of the tailor, “Yuen.”

EASTER SERVICES AT SHANGHAI.—Bishop Williams writes: Our





Easter Services (1871) were very interesting. As is customary on Easter Day, our converts were all gathered together at Christ Church in this city. On the streets, from the gate to the Church, small parties were passed wending their way towards the Church. Just as I entered the gate, I saw a number of women, ten or twelve, one of whom was from Kong-Wan, a town about seven miles from the Church. Others were from Tsa Ka Pang a distance of nearly four miles. Several other parties of three or four were passed, and near the Church I overtook one of the day-school teachers, marching his scholars along, two and two.

The Church was already well filled when I reached there, and it was found necessary to place benches in the alleys. Even then many of the congregation were compelled to stand all through the services. We have no instrument in this Church, and the chanting of the Easter Anthem, "CHRIST, OUR PASSOVER," was not at all well done.† The Easter Hymn was sung much better, and with far more heartiness. The Rev. Mr. Wong took most of the service, and I preached the sermon and consecrated the elements. There were one hundred and thirteen (113) communicants present. As must always be the case, some well-known faces were missed, being detained at home from distance, sickness, absence from Shanghai and other causes. Some came very long distances. One convert walked fourteen or fifteen miles, and brought along with him a goodly number of his relatives, some of whom wish to become Christians.

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### Incidents in School Work in China.

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In China, as in other fields, the effort being not to denationalize the people, but to lay the solid foundation of a native Church, presided over and taught by native pastors, great attention is given to schools in which the young are gathered, and from which it is hoped they may go forth in after years rooted and grounded in Christian truth and practice, reliable Christians who will adorn among their own people the doctrine of God their SAVIOUR, and be able to give a reason for the hope that is in them; and some of them (if God will) able minister of the New Testament, pure in life, apt to teach, and thoroughly furnished unto every good work.

LETTER OF REV. W. J. BOONE.—"Picture," writes one of our

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† Thanks to kind friends, a harmonium has since been sent.





Missionaries, “as clearly as you can the state of a heathen boy, such as those who run about the streets of these three cities (Wuchang, Hankow and Hanyang), growing up to a stupid, sensual, practically godless life. Then think of that same boy rescued by the outstretched hands of some of the Church’s many Sunday-schools, brought to our pleasant school-plot and chapel, washed, clothed, taught both the best Chinese literature and such Christian and foreign learning as we shall find best to give him, daily at chapel prayers, learning to chant and respond, baptized into CHRIST’s holy Church, and shielded for years from the terrible powers of the arch adversary. As a man he is well learned; no more an idolater, and, if God has blessed our prayers and work, a sincere Christian, ready to give his life and labors in return for that the Church has done for him. Only \$40 a year may do all this. Who will come up to our help in this work for our LORD?”

LETTER of REV. S. R. J. HOYT.—Rev. S. R. J. Hoyt writes from Wuchang, July 4, 1871:

“During Bishop Williams’ recent visitation, besides the pleasing services held, in which, at Hankow, eleven persons renewed their baptismal vows, and at Wuchang, two infants were baptized—the long and much desired boarding-school was provided for. By private subscriptions we have raised money enough to build a house which will accommodate fourteen boys, and which can easily be so enlarged as to make room for as many more whenever we are able to support so many boys. We have lost no time in pushing the work on, and already we see a neat little edifice nearly ready to receive future laborers in the Lord’s vineyard. “May God grant that this be the calling of each one. If not as ordained ministers, yet as faithful servants!”

“If we have a right to count the dollars paid for the soul of a fellow creature, this system is not an expensive one: for thirty-five dollars currency will support a boy one year. Is it not worth this sum, not reckoning his future usefulness, to take a child from the sufferings and influences of his wretched home and heathen practices, and to bring him up, not in luxury, but in decency, and above all in a knowledge of the LORD JESUS CHRIST, to whom we owe all our blessings, and all that makes us differ from these hungry, benighted wanderers in heathenism. We pray and trust that the friends who are giving their loaves to those boys, may be spared to know that they in turn are giving them again to the multitudes.”

REV. NGAN YUNG KIUNG writes: “November last, Messrs. Hoyt and Boone and myself agreed to contribute a monthly sum for the new day-school we established outside the city gate, half a mile from





our homes. We found that inside it we could not compete with the native charity schools. All things being equal, the latter will be preferred by heathen parents to ours. In the country, we have a clear field. The present number is twenty-three, including four girls. Their ages are from nine to twelve. Messrs. Hoyt and Boone alternate in accompanying me to examine the lessons every Monday. The exercise consist in hearing recitations memoriter in any or all of the books they have studied, A book of marks is kept, and after each examination every child's standing is read out to him. This constant visit, which, indeed, *seems* to be a trifling duty, is necessary in order to insure faithfulness in the teacher, and diligence in the scholars. Our religious books are studied every day. We dismissed two who refused to do so. Last Sunday was the first time they came into the city to attend services. For in this or any other branch of our Missionary work, we are obliged to proceed warily, for our motives and objects are often misjudged and put in the worst possible light.

"Our difficulties are many ; our disappointments are often bitter, but we thank God and take courage."

OUR HOSPITAL IN SHANGHAI. In Shanghai, few things, perhaps, have contributed more to gain a favorable hearing for our Missionaries than the Hospital established some years ago by the Rev. E. H. Thomson. Its work is a silent, but irresistible, testimony to the heart of the excellence of CHRIST's religion and the good intentions of the Missionaries.

By the increased contributions received during the year 1870, and by the assiduous attention of the honorary surgeons, the benefits of this hospital have been rendered more thorough and effectual than heretofore, and the more so because it has been practicable to keep the surgery cases in the hospital and under the daily treatment of the surgeons.

One hundred and forty-two in-door patients were treated in the Hospital during the past year, and the number of visits paid to the Dispensary by those seeking relief amounted to 22,496.

From the influence of one case, we may judge of the general effect of all. "In reference to one of the cases mentioned in the Surgeons' Report,—that of a deranged girl treated in the Hospital—a fact that has come to our knowledge may not be without interest. When she was sent home to her friends, her parents expressed to the man in whose care she was placed the horrible dread they had felt of this Hospital and of the foreigners who conducted it, saying that they had been told that to get their daughter away they must pay 1,000 taels. But when





they heard the true state of the case, and saw the benefit which their daughter had received, they were not only greatly relieved, but promised that after the New Year they would come and express their thanks for so much kindness."

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### China as a Field of Work.

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This subject can be best treated by quotations from an article from the pen of the well-known Rev. Alexander Williamson, D.D.

ITS SIZE.—"Suppose no China, and suppose that the Chinamen were distributed over the whole world—Europe, Asia, Africa, America, Australia, and the isles of the sea—every third man you should meet would be a Chinaman, and every third house a Chinese dwelling! Speak of Jamaica! why, there are more people in Peking than in the whole island; or of the Samoan Islands, a most promising group of the South Seas, with its 35,000 people! that would only be a little bit of a city in China. There are a dozen cities within a few days' journey of Chefoo in which there are as many, and in several instances double that population. Speak of Madagascar, with its 4,000,000 or 5,000,000—that is only one-seventh of the population of the province in which it is my privilege to dwell."

THE CAPACITY OF THE PEOPLE.—"The mental capacities of the people are of no inferior order. Their coherence as a nation, and their wonderful career through more than four thousand years, speaks for the remarkable vitality and importance of the race; the size of the country, the extent and activity of the population, and the efficient manner in which the people have been governed during these four millenniums, prove to demonstration that there must always have been among them minds of the very highest order, in point of width of view, force, vigor, decision, and persistency of character."

THE PART THEY ARE TO PLAY.—"Further, the Chinese are the hope of the East. Every one who has traveled in these distant regions knows how vast the territories, both continental and insular, which yet remain in a state of nature and the home of wild beasts. Immense tracts—in fact, by far the greater part of Cambodia, Siam, Burmah, North-eastern India, Sumatra, Java, Borneo, Timor, and the multitudes of islands of the East Indian and the Malayan Archipelago, literally millions of square acres, as much as the whole area of Europe—yet remain covered with jungle. The natives obtain their food too easily, and so are a lazy and hopeless people. Europeans fall before





the insalubrity of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these unwholesome regions. And they are entering these places by the thousand. In Java, there are at least 150,000, in Singapore, 80,000, in the other places proportionate numbers. They are multiplying rapidly, and the probability is, that they will supersede the natives, who will either fall before them or be incorporated with them, and so they are sure to be soon the ruling spirits in all these localities."

VANTAGE-GROUND FOR EFFORT.—"1. China possesses a written language through which we can communicate our ideas to Chinamen in every province of the empire, and in every part of the world where Chinamen are. Again, in North China there is a second language, which is the colloquial of the people in that quarter, which is also a written language, and which reaches from the Yangtsze-Kiang to the Amoor, and from the Yellow River to India—spoken by more people than any other, except perhaps the English.

"2. Education prevails very extensively. Every village or town has schools in proportion to its size. There has been considerable diversity of opinion expressed in reference to the prevalence of education in China. It stands thus: Shopkeepers can all read and write, and keep accounts. The classes above these are yet better instructed; and many among them can not only read the mandarin colloquial, but also the classical style. Below the shopkeeper there is less attention to education.

"3. Their literature—ancient, varied, and most extensive—is all based on truths and moral maxims, to which Missionaries can refer with great power, even as we appeal to the Bible. In their earliest and most revered writings—viz., the five classics—the unity, personality, supremacy, beneficence, and ever present providence and control of the living and the true God, are explicitly taught. Some of their hymns to Him are truly sublime. In the next ancient writings—viz., the four books of Confucius—the duty of man to man in all the relations of life is most clearly enunciated. The duties which relatively belong to king and subject, father and son, husband and wife, elder and younger brothers, and friend with friend, are all clearly set forth.

"4. Up to the time of our Saviour, there were no idols in China. In none of the classics is idolatry or immorality countenanced in any shape or form. And not only so, but in all ages, more especially since the introduction of Buddhism and Tauism, books have been published in every generation by scholars denouncing all such abominations.

"5. Their theory of government is perhaps the most perfect upon





earth. Their laws about succession, the selection of the wise and the talented for rulers, their code of laws, are all admirable."

CONCLUSION.—"Here, then, we have a people embracing one-third of the human race—a people possessing vast territories, as rich and fertile as ever they were, territories full of immense mineral wealth, as yet practically untouched, all indicative of a triumphant future—a people of great reach of intellect, fertility of resources, full of energy and enterprise, fitted by nature and disposed by training to contend with any obstacle, and carry out their enterprises in spite of all opposition—a people, in a measure, cultivated and prepared to receive all that can be placed before them for acceptance—a people whose youthful minds are directed towards moral excellence as the acme of all ambition, trained to imitate virtuous examples, and to watch the springs of action, taught to set mental accomplishment above wealth, and virtue above nobility—a people through God's providence, so hammered and blended together, that they retain their characteristics as well among the most vigorous and levelling races of the world, as among the immobile populations of the Archipelago—a people that has struggled after civilization and high attainments, for thousands of years, passed through revolution after revolution, disorganization and reconstruction; a people ready to receive the word of emancipation, enlightenment and new life, which their Father and our Father has entrusted to us for dissemination among them—a people possessed of all the elements of success and dominion, with no end of material resources, and with brains to plan and govern. They have always been the Imperial race of the East, and are as able as ever to exercise dominion and power. Say, is there a people in this wide world who have such claims upon us?"

